THE RELIGION OF SOUTHERN INDIA A Masty Glimpes Into the Ethienland Intel lectual Life of the Culvans of India-Importance of the Tamil Language and Literature in the Problem of India-Its

Past, Present, and Future-The Garus,

LAGO DI COMO, AUE. 26. How much longer in England to keep her hold upon those vast dominions in the East, which less than twenty years ago Lord Beaconsfield, by a touch of political prestidigitation, converted into an empire i This is a very grave question which really well informed and thoughtful Englishmen have been more or less quietly putting to themselves ever since the great struggle for predominance in the control of the relations of India with Europe between England and France came to an end with the victories of Eyre, Coote, and Clive, hardly more than ten years before the outbreak of the Revolution which overturned the British rule in America. In 1760, had the French Gov ernment appreciated the work of Dupley and Lally Tollendal, France might have established her flag in India; and had she done this the peace of Versailles, which in 1783 made the United States of America a nation. might also have restored Canada and Lawrence to the crown of the urbons. It is well to recall these things from time to time, because the tendency of each generation of men is to forget precisely ow and when the world came to be just what it is in their time, and therefore to be very much confounded when great changes, the result usually of conditions easily ascertainable, suddenly

great Indian mutiny, for instance, o 1857, which imperilled not only the British nacy, but the life of every British subject n the Indian peninsula, came not only upon the rld at large, but upon the statesmen and the people of England like a bolt from the blue. Forty years have not yet passed since the suppression of that mutiny, and yet there can be no soubt that the vast majority even of educated Englishmen really imagine the throne of Vicoria, as Empress of India, to be as firmly settled as if she had come to it through the adual development of a dynastic authority, rooted for centuries in the instincts. raditions, and interests of the millions over whom her sceptre is assumed to exercise in the

overcome the world as with a "special wonder,

It is a slight, but very instructive, Illustration of the superficial and inade guate knowledge of the Indian races which passes current with English statesmen that the Queen has been led to suppose that her East Indian subjects look with favor and complacency upon the presence in her suite and about her person of a Moonshee, or picturesque Hindu attendant, with sundry subalterns, who, during the last two or three years, has taken the place in the royal household once occupied, as our readers will doubtless remember by that faithful and devoted Highlander, John Brown, who now lies buried near Balmoral under a monument erected by her Majesty to his memory. The Hindu attendants of the Queen play a conspicuous part in every court ceremony and royal progress They were regarded with infinite wonder and dmiration by the Italians during her Majesty's ojourn at Florence in the spring of this year and great pains have been taken to spread throughout India the story of the conspi dace awarded to them in the good will of the vereign, whom India knows as the Kaisar-I-Yet as a matter of fact the Queen's Moonshee and the rest of her Hindu servants are Mussulmans, representing about 50,000,000 of the population of India, as against more than 200,000,000, by whom not only is the Mohammedan religion regarded with extreme dislike out the rule in bygone ages of the Mussulman conquerors remembered with abhorrence.

Experienced Anglo-Indians tell me that the se lection of a Mussulman for a post of confidence sear the person of the sovereign in England has really given rise already to not a little distent and to the most absurd rumors am he Hindu population in various parts of the In dian empire. Of course it was not necessary that the Queen should have an Indian attend ant. But if the Queen was to have an Indian atdant would it not have been judicious to select that attendant from among the Hindus of In dia rather than from among a race associated by its religious belief and by its traditions with recollections oppressive and distasteful to an overwhelming majority of the Queen's Orienta subjects? Why was not such a selection made? Probably because it never occurred either to the Queen or to any of her advisers that a real and deeply rooted antagonism of ideas and of sympathies exists between the 50,000,000 of Mussulmans and the 200,000,000 of Hindus in India.

A very interesting book, the fruit of muc labor and research, has just been issued by the impressions drawn from the exoteric examina-Government press at Allahabad on the popular religion of northern India. This book, the work | the language, that the claims of Tamil simply of Mr. Crook of the Bengal Civil Service, will probably never be studied, or even read by so are of the first rank. I believe indeed that many as five hundred educated Englishmen not ffairs. And yet so thoughtful an English journal as the London Spectator, in a very careful review of this book, urgently insists that it ought to be a text book for every English " misry college which trains men for India." You can never," says the Spectator, very truly, " really convert people until you understand them." And the book of Mr. Crook, it would seem, reveals for the first time to English ers the fact that the polytheism of northern India is a "living paganism," which is fill growing, still active, still "self-mul-

Christianity, as taught by missionaries who are ignorant of this cardinal fact, instead of expelling the paganism of the mantry in northern India, is adopted into it, and takes its place with all manner of other forms of worship in the minds of the peasantry ho listen to Christian teaching, or come under the influence of the personal kindness and de votion of the Christian missionaries. The Christian missionaries imagine themselves to be tering at a rampart, when they are in fact beating water with a fail. Their Christian doc rine is not repelled, neither is it assimilated. It s simply admitted, and takes its place with the letties of whom Sir Alfred Lyall, in a very remarkable poem, tells us that they "swarm in the troetops." Mr. Crook has endeavored in his elaborate and conscientious book to give Englishmen some real knowledge of these multitudinous forms of popular religion in north-ern India, and in order to do this he has been bliged, the Spectator tells us, "so to crowd his ook with ourious and interesting detail that it omes a strain on the mind to follow it." This ng true, who can wonder that the Spectator should stand in a manner aghast before the thought that after the popular religion and folk lore of northern India have been revealed to the English rulers and teachers of India by Mr. Crook, it still remains for some one else as thorough, and as judicial in mind to set forth in a still larger and necessarily more nous book the popular religion and folk fore of the millions of southern India.

Europeans (including Englishmen and Amercans) are so accustomed to think and speak of British India" as a political unit that it rarely scours to them to remember the enormous proortions and complicated conditions of oblem involved in the attempt of the Britsh islands, lying far in the North Atlantic and on the west coast of Europe, successfully to govern and administer populations aggregating ten times the total of the inhabitants of tireat Britain, and occupying a peninsula nearly or quite half as large as the whole European continent. Northern india in respect of its races, its languages, its religious, differs from southarn India at least as widely as Germany from taly. If we take two presidencies alone, one in the north the other in the south of India, Bombay and Madras, we find that in Bombay, including Scinde and Aden, Great Britain rules more than 16,000,000 of Hindus, or a population hearly as large as that of Spain, while in Madras she rules more than 30,000,000 of Hindus, or a population about equal to that of italy. Now, upon the religious, moral, ethical ideas, convictions, and instincts of the Rindus of the Bombay Presidency, the wirk of Mr. Crook upon sufficient opportunity, persecuted their

throws a strong and useful light, never thrown upon them so vividly before during the whole eriod of the British rule in that part of India; out upon the religious, moral, ethical ideas, convictions, and instincts of the Hindus of Madras, the work of Mr. Crook throws no such light. To inate these latter another work is required, and after this second work shall been published, there will still remain some hundred and fifty millions of Hindus subject to the British sway in various parts of India, north and south, upon whose ideas, instincts, and convictions further light will need to be collected by other investigators, competent, patient, and industrious, and to be made known, before the educated mind of Great Britain can be really put into a position which shall give it a chance to come fairly, judiciously, and effectively into touch with the mind, multifarious and many colored, of "British India.

To state these things is to give, perhaps, som not wholly inadequate notion of the dimensions of the great Anglo-Indian question, a question made far more directly interesting Americans in 1894 than it was at the time of the great mutiny by the vast development which has come upon India as a grain ex porting country during the last twenty years. and by the decisive part which, as a silve country. India plays in the present deranged some condition of the monetary ex changes of the civilized world. To-day the of India touch the farmers of Minness and Dakota, Jostle and elbow them in the grain market of Europe. To-day the closing by the Indian Government of the Indian mints to the coinage of silver is felt by every interest alike of producers and consumers in the United States, t concerns us, therefore, to learn somethin really to the purpose about this far-away land of mystery and the millions by whom it is peopled. The work of Mr. Crook has a significant for us Americans. And it will concern us tha the further work which remains to be done in the way of illuminating the "inward life" of the races of southern India should be done as thor oughly as the work of Mr. Crook. It does not appear that this work has yet been

indertaken by any competent person; but there its before me now sundry volumes, issued most of them by the Clarendon Press at Oxford, which certainly serve to show that the basis of such a work has been laid in a broad and solid fashion by an erudite and careful scholar trained as a teacher in the best schools of Ox ford, and made familiar, not only with the language, but with the literature of the most important and influential of the south Hindu races by a residence of more than forty year in southern India. The Rev. G. N. Pope chaptain of Balliol at Oxford, and a Fellow of the Madras University, member of the Roya Asiatic Society, and of the German Oriental Sci clety, is now and has been for several year at the head of the Board which presides ove the distribution of appointments in the civi service in southern India. He resided as a missionary for some forty years in the Mac Presidency, and it is admitted, I believe, that he s incomparably more familiar with the Tami language and literature than any other Eu is now or ever has been. So long ago a 1848 he published a popular catechism of the Tamil grammar, now very largely used in the native schools throughout a vast region o jore, he published a work entitled "First Les sons in Tamil," which has since gone through many editions both in England and in India, the atest having been issued by him, I believe, from the Indian Institute at Oxford in 1891. In 1895 he issued from the Clarendon Press at Oxford a work which may be almost called the Bible f southern India. This is a thoroughly revised and critical text of the "Naladivar." or the for hundred quatrains which embody the ethical and social philosophy of the Tamil speaking peoples of India, with a carefully prepared introduction, a translation at once literal and harmonious, and a copious body of notes, critical, philosophical, and explanatory. Dr. Pope has also written two books on Indian history, one of them widely used in India, called the "Little Rajah's Primer of Indian History," and the other "A School History of India," for the use of English schools, both of which, having been published by the Longmans, are doubtless easily o be procured in America. The Clarendor Press edition of the Naladiyar, it may be observed, by the way, is a real jewel of typography, of interest to biblioma-niacs on that account, quite independently of its importance to students of the religiou and ethical history of mankind. The Tamil language is rich in its vocabulary,

and not less refined and elaborate in its forms and inflections. The Tamil characters as beautiful as those of the Sanskrit, the Greek, or the Russian languages; and though we do not here concern ourselves with these points except in passing, there are doubtless in America scientists trained in the school of Prof. Whitney, who will confirm with author tion of Dr. Pope's contributions to the study of as a language, upon the attention of philolan American student of Tamil, Mr. Hernected directly and officially with Indian rick, now at Madura, is devoting himself under the guidance of Dr. Pope, to a special study of this most interesting tongue; and I gathered, not without satisfaction, from various passages in the writings of Dr. Pone, that his sympathies and his judgment as an Orientalist go with the great American scholar, Prof. Whitney, and not with Max Muller, in the controversies which have arisen on points of philology between fhese two eminent pundits. I have refrained, of course, from putting any direct question to Dr. Pope on this point (rather a delicate one to be discussed with the Oxford Don) during the many interesting conversa tions which I have had with him in the shade of the noble trees, which temper the splendors of the noontide and enhance the charm of th moonlit landscapes on the shores of this beautiful water. Though well advanced in years, for he is a contemporary of Mr. Gladstone, Dr. Pope has made his vacation from the uni-versity a season not only of philological work in the atmosphere of this Italian paradise, but of regular service as a clergyman of the Church of England, officiating and preaching in the pretty little church which our British cousins have erected here at Cadenabbia, and which breaks not unpleasantly with its unpretentious tower the line of villas and gardens stretched along the shore from the Tremeyzinas to Menaggio. Without committing himself or being committed by me to any opinions of a controversial sort, Dr. Pope has freely expressed his sense of the great obligations under which all Orientalists have been laid by the labors of Prof. Whitney; and as I incline to think our American missionaries in India, as well as in other parts of the world, will render in future, as they certainly have rendered in the past, greater services from the philological and educational points of view to Christian civilization than the missionaries of any other country. I think I do the friends of missionary enterprise in the United States no ili turn when I record my belief that those among them who make India their special care may be sure of finding a cordial and most useful

ally in this devoted and accomplished English scholar and divine. The "Naladiyar," as set forth in Dr. Pope's noble edition, ought to be in the hands of every serious and thorough student of the ethics of mankind. It is at least as important as the Puranas, and it is impossible to form even a cursory acquaintance with it without feeling that the races which for centuries have made it the staff of their moral and ethical life can never be successfully dealt with by Christian teachers, who approach them with any assumption of an absolute ethical and moral superiority. The sp'rit of Bishop Heber's beautiful missionary hymn must be tempered by a touch of intellectual modesty and spiritual tolerance, if those who go forth to deal with "the heathen" of Southern India expect really to reach the hearts and affect the minds of the disciples of Caiva. The heathen, indeed, in his blindness "bows down to wood and stone," but his worship of images and of shrines is no more chained and bound to the image and the shrine than is the worship of the Roman Catholic Christian. We have left far behind us, I hope, the times in which colightened Protestants stigmatized and,

Roman Catholic brethren as "Idolaters;" and were Bishop Heber himself now living in India, and familiar with the language and the literature of the Tamil-speaking races, we may be tolerably sure that he would not regard those races as children of utter darkness. Can the teachings of Christ be presented as new and dark sayings to a people, for example, who have lived for centuries believing and repeating such a quatrain as this, which find as No. 33 of the Naladlyar? "When the fruit of our deeds is come, the fool sighs heavil; and all his soul dies out, but those who reflec and say it is the retributive desert of old ac tions, will pass beyond the bound of life's per plexities. To them devotion to virtue opens th door of escape." Or this, which Cachauthau, a the point of losing his kingdom and his life says in an archaic Tamil poem to his belove Queen, whom he is sending to a place of safety 'Death and birth, too, are the fruit of men' deeds; so, too, are prosperity and adver-sity. This is the natural course of mity. And what would such thinker as Emerson have said of this quatrain No. 35: "Those who have pressed the su gar cane, and drawn the precious tuice, will suf for no grief when the heaped-up refuse those who have toiled and gained the true fruit of embodied existence, will feel no pangs whe the death of the body comes." It is recorded that Christian teachers from Alexandria and Nestorian evangelists, long centuries ago, found eady acceptance on the west coast of southern India from a people familiar, long before their coming, with such teaching as this (No. 30) of the Naladiyar: "This day? dost thou say, or that day? What day? Oh, question not the time. Bethink you that death stands wait-ing ever behind you. Put away from you

now every evil thing, and with all your migh

mbrace the teachings of virtue."

The essence of the Calvan faith, which runs through all these quatrains, and has affected for centuries the life of the Tamilspeaking races, is an absolute belief in immortality. It is the Calvan faith that life, once given, endures forever, not unconscious, but conscious. One of the oldest of these Calvan quatrains (No. 30 in chapter third) thus deals with the ties of human life: "Unasked men come appear in the home of their kinsmen, and then, unasked, silently depart. As the bird silently deserts the tree in which its nest still remains and wings its way afar off, so men depart, leaving but their body with their friends." The human body, indeed, regarded as a temporary habitation only of the immortal soul, is treated n the quatrains with an ascetic sternness, to say contempt, worthy of the most morbid of the most early Christian Anchorites. There is a perpetual reference in the Calvan religion and philosophy to the soul, or the mind as the one positive reality of the universe, which must have fitted the Tamil-speaking races for centuries past to welcome and understand not only the spiritualism of Christianity, but the Platonism of Greece. Character and the mind perpetually appear in these quatrains as dominating all the accidents of circumstance and of existence. Take this quatrain, No. 245; "Even close to the seashore, ofttimes sweet waters spring up; and ofttimes on the hillside the waters gush out, acrid and briny. Thus men are not always as their race is. Oh! Lord of the plunging sea's cool shore, men are as their minds are. Whether a man be of high caste or not, whether he be a hero or an impostor whether he be pure or impure, not his race nor his birth, but his conduct alone can determine, To this effect runs a distich from a very ancient Tamil poem, which has become a ho word in South India. This is Tiruvalluvar's illustration drawn from the lotes flower, which, floating on the surface of a stream, continues to float on the surface, no matter how high the stream may rise, the coiled stem of the plant unwinding as the flood increases. Dr. Pope thus puts it into English: "With the rising flood, the rising lotos stem unwinds; the height of men is measured by their minds;" and he notes very aptly, the curious use of this same image made Walter Savage Landor in his poem of Gebir, "The sea-bird rises, as the billiows rise; not otherwise when mountain floods descend smiles the unsullied lotos, glossy

haired." I need hardly say that I make these quotations rather at haphazard than upon any consecutive plan, for my object is not at all to attempt an exposition of Tamil philosophy or of the Calvan religion, but simply to show your readers that the subject has a value of its own which makes it richly worth the while of students and thinkers to interest themselve seriously in the field which has been so carefully tilled by Dr. Pope. His works so far published are certainly rather didactic than literary, but he tells me that he is now engaged on a series of essays intended to give the English-reading world some idea of the wealth of legendary d picturesque literature to be fou those who have the key of Tamil wherewith to unlock the mind and heart of southern India. In one of these essays, which he has been good enough to let me read, Dr. Pope gives a most admirable and succinct account of the true position in the south Indian religion and life of the Calvan devotees, known throughout southern India as gurus. The guru is not a priest in the sense which we usually attach to that word, but more nearly something between a Hebrew rabbi and a mediaval head of a mo nastic order. He performs no mystic sacrifice though gifts are constantly offered by the plous at the shrines and temples throughout southern India, all the service of the temples being performed by an inferior order of ministers, somewhat corresponding to the Hebrew Levites. The guru is rather a consecrated devotee who visits the temples, having 'no special function to perform in them, but rather in the fashion of St. Francis Francis of Assist. He is the head usually of a number of other gurus, his disciples, who may or may not live in convents or monasteries, but in any event dwell at various places, covering often a

great extent of territory. To these disciples the chief guru pays stated risits, instructing and encouraging them in the faith and distributing to them the sacred ashes with which it is a part of their ritual to besmear themselves. Your readers will doubtiess remember that during the spring of the present year a good deal of excitement was caused in many parts of India by the discovery that the trunks of trees in all manner of places had been marked with cabalistic signs and smeared with ashes. This was supposed by persons more familiar than the world at large with the religious ideas and feelings of the Hindoo races to forecast the probable outbreak in the fateful month of May of some such concerted uprising of the natives against British rule as preceded the terrible mutiny of 1857. Had the mysterious marks proved to be as they were at first supposed to be the work of gurus and their disciples the evil auguricedrawn from them might long ere this have been fulfilled. Fortunately this does not seem to have been the case, but the incident is worth remembering in connection with the subject of this discursive letter. The gurus of Tamil using India clearly are a body of men of whom it closely concerns the British rulers of India accurately to understand the position and the influence; and these cannot be understood without a real knowledge of the Tamil language, history, and ethics. Individual gurus, and the communities over which they preside, are often richly endowed by the piety of the faithful. Some of them, like the religious chiefs of other races of other times and lands, occasionally avail themselves of the great resources put at their disposal for purposes of self-aggrandizement, and go about the country in a kind of royal state, riding on elephants with trappings of ivory, precious stuffs, and affver, and faring sumptuously every day. Others, and, according to Dr. Pope, a great majority of these holy men, use all the resources put at their service for public objects and pri-

vate charity. One very remarkable legend familiar throughout southern India embodies the ideal conception of a true guru in a form made more impressive to western minds by its singular resemblance to the Scriptural account of Abraham and Isaac. In this legend a holy guru, entitled in the legend "the lowly devotes," consecrates himself also-lutely to the service of Caiva while still living in the world and performing his duty to his native sovereign as a brave, skilful, and successful mill-

tary commander. He wins a great victory for is prince, but absolutely declines to receiv honors or reward for winning it. When the fame of his holiness is at its height Caiva, determined to test his affection, assumes the form of the "Terrible Destroyer." In this form, smeared with ashes, savage and formidable to look upon, the deity meets the lowly devotee it a forest. Despite the repulsive aspect of this fearful being, the lowly devotes, loyal to the absolute self-sacrifice of his religion, offers him hospitality at the little hut in which he lives with his wife, who is the type of perfect submission and devotion. The terrible guest accepts; but when food is pressed upon him he insists that he shall be served not only with ficsh, which the lowly devotes regards with abhorrence, but with human flesh, and that the flesh of a spotless child of five years, slain for the purpose by its own father and mother. and by them prepared for him. The lowly de votes and his wife, shuddering but submissive to the will of Çaiva, as expressed by the adven of this fearful guest, acquiesce. The dreadful meal must be prepared they find by themselves, and to furnish it forth their own only child must by themselves be slain. But they are not yet at the end of this ghastly ordeal. The implacable guest will not be content until they themselves appear to all down with him and partake of the meal. " Go forth now," he ther says in a terrible voice, "and call your little child from his school to Join us at this feast." The father and mother, horror struck but silent, stand in the doorway and call by name for their child. Instantly from the neigh boring wood, radiant, beautiful, and smiling, his long black curls floating over his shoulder the little lad, whose life they had given at the behest of Caiva, emerges, unconscious and de-lighted, and running quickly leaps into their arms. When they return with him into the hut lo, the terrible guest has vanished, and on the board smokes the harmless, wholesome, familia

morning meal of rice. In reply to my questions as to the actua gurus of to-day, Dr. Pope assures me that within his own experience not a few of them really lead lives governed and modelled by the spirit of this ideal legend. One story in particular which he told me, too love to be introduced into this letter, of his friendship and intimacy with an eminent guru of southern India, who, after suffering total blindness for two years, was induced by him to submit, despite all the prejudices and repugnances of caste and race, to an operation for cataract, per-formed with the help of chloroform successfully by an English surgeon, assuredly proves that, under the influences of the Caivan religion and literature, men firmly accepting the principles and the traditions of a faith far more widely separated from the forms of Christianity than the faith of Islam, may be educated into an ab solute harmony of instincts and feelings with the best types of Christian character, and there by prepared to cooperate heartily. If properly approached and treated, with Christians of th English race in organizing a government of law and of practical liberty. To be sure of this, think, would be for England a much stronger guarantee of her position and her preponder ance in India, than can be found in her arms or in her diplomacy. Perhaps the most important of all the works of Dr. Pope for general readers in other countries than England is his metrical translation with notes, a gram mar, a lexicon, and a concordance of "The Sacred Kurral" of Tiruvalluv-Nayanar, a work which more accurately, perhaps, . than the 'Quatrains," may be regarded as the Bible of he Tamil-speaking races. I can do no more than allude to it in this letter, for it deserves and demands careful and independent treatment if any adequate idea of its character and of its place in the ethical history of mankind is to be given to western readers. I may recur to it in a future letter, but I shall be satisfied for the present if what I have had to say of Dr. Pope and of his labors in a field, so far, almost wholly his own, shall suffice, imperfect and inadequate as it necessarily is, to attract to this ubject the attention of students and thinkers in America more competent than myself to seasure its significance and its importance from many different points of view.

AN AMERICAN TRAVELLER.

THE COMMON CHALICE.

New Question Forced Upon the Church, To THE EDITOR OF THE SUN-Sir: Allow me o say in reply to the Rev. Mr. Maxwell's criticisms of those who have addressed you upon the question of the common chalice, that one need not be a graduate in bacteriology to appreciate what scientists have so clearly set forth, the danger of contagion in a cup passed from lip to lip, whether its contents be the wine of the holy communion or water from the country school

lip, whether its contents be the Stiller School water pail.

Letters which editors determine as properly pertaining to this subject can be no more obnoxious to those who "reverence holy things," than is the practice under discussion obnoxious to those who, besides reverencing holy things, desire to keep the body a pure and healthy dwelling place for the immortal soul.

"Let Church councils determine upon those matters which appertain to the body they represent," says Mr. Maxwell. This is just what The Sun auggested in its editorial entitled "A Question Which Cannot Be Ignored," by which it also practically obened its columns to correspondence on the question. But in the Church councils, as The Sun pointed out, it has been ignored. Let us hope, however, that its free and continued discussion in the daily press will bring the councils of the Church to take an enlightened view of a matter which pertains to far more than the limited body they represent. Contagion imbibed from the chalice may no more be restricted to one person than that from any other source.

Milford Street, Brooklyn, Sept. 0.

MILFORD STREET, BROOKLYN, Sept. 6 The Common Chaltee Pronounced Safe.

TO THE EDITOR OF THE SCN-Sir: Besides blecting to the views and statements in Tur SUN of Aug. 30 regarding the Holy Communion. both from an historical and doctrinal point of view, the chief diseases which afflict humanity, generally speaking, cannot be communicated by drinking from a common chalice. My statements on this point are made only after consultation with a prominent physician of New York city, and one who is a firm believer in the germ theory. He confirms my views that, generally speaking, typhoid fever and cholera are communicated by germs in drainage or excrement, that scarlet fever and small-pox are given by germs in the hair or clothing, communicated by contact; that consumption and lung diseases come from the drying of expectoration, the germs being thus exhaled into the air, and that therefore these aliments, together with most minor troubles, cannot come from the chalice. York city, and one who is a firm believer in the

chalice. Certain diseases, like syphilis, could be so communicates, but one would scarcely venture o say that those so afflicted are to be found at he altar rail.

The use of the individual chalice is against distory and reason, and it is certainly carrying madern scientific research too far to broach hearies respecting contarion even in the deepest nyateries of the faith, theories which readily ake root in the minds of the fearful or carcless, and which soon undermine the strongholds of alth, religion, and secrety, and make the poor, faith, religion, and society, and make the p errified mortal look askince at every one at verything as full of dangerous, disease givin merobes! Ascentario Campusti Knowles. Philadelphia, Sept. 6, 1864.

Meparate Cups at the Communion.

From the Albany Express. Some time ago a church in Rochester decided to have a cup provided for each communicant. It was argued that disease may be or has been communicated by the use of one cup by many persons. It is not probable that the Rochester

persons. It is not probable that the Rochester plan will be widely used. Br. Nast, editor of the Apologote, Cincinnati, has some spicy remarks apropos of the subject. He says:

"The disciples of the Lord undoubtedly used one cup. But in those days people did not know anything about tobacro. Is it possible that Christian brotherly love demands that I should swallow the tobacro puice of my brother? Some congregations have tried to modify the evil by calling the sisters first to the Lord's table, but that prevents families from going to communion as families.

"Hesidee, it is not a questiou of the use of to-

table, but that prevents families from going to communion as families.

"Besides, it is not a question of the use of to-bacco alone. Cleanliness is the main point. There are non-amoking and non-chewing men who come to the Lord's table with unclean moustaches. And there are men and women who have not learnest the use of the tooth brush.

"The writer of these lines knows a ferman syangelican minister who always wipes the cup when he withdraws it from the lips of a person. Nothing can be said against this mage, and the practice is certainly to be preferred to the separate cup system. Here are some rules that might be observed with propriety:

"I. Men with moustaches should have them trimmed before going to the Lord's table.

""Men and women, before they go to the house of tiod, should make a diffigent use of the toothbrush.

"A. All those who have decayed treth should go to the dential."

BINHOP POSTER AND PATREE

Notable Bestmeatten Agetost the Re manistic Practices of St. Ignation TO THE EDITOR OF THE SUN-Sir: The Enls copal Church in this country has been favored with a declaration signed by nineteen dectors of divinity and theological professors. This dec-

laration is a manifesto on their part, giving the public and the Church at large their personal conclusions on the controversy between Bishop Potter and Father Ritchie, rector of St. Ignatius's Church of this city. It is well known that Bishop Potter has refused to administer confirmation at St. Ignatius's, because Father Ritchie has main tained an abbreviated form of service at high mass instead of the full order for the celebra of the holy communion, as provided for by the Book of Common Prayer.

The point of contention, however, in this

matter is not so much the form of the service, but, rather, fasting communion, Father Ritchie, as well as the rest of the Catholic party in the Anglican Church, takes a firm stand for that point, but Father Ritchie and Father Lar rabee of Chicago have gone a step further They purposely omit from the 11 o'clock mas on Sunday morning all portions of the liturary that rofer in any way to the communion of the people, and also make it next to impossible for heir respective congregations to receive it at that service. Very recently Father Ritchie has declared that this rule applies only to his own congregation, and that outside people who seek the altar of St. Ignatius's at high mass may have the benefit of communion without question.

The law of the Episcopal Church requires

every priest to give those desirous an oppor tunity to make their communion at all celebra tions, and, therefore, it is claimed by those hold ing conservative views that the omission of any

tions, and, therefore, it is claimed by those holding conservative views that the omission of any part of the communion service is not liturgical and not permissible, and is going beyond Rome. There lies Father Ritchie's weak point. If he had taken a stand in this matter on the ground of fasting communion alone, he would have had a better equipment with which to fight his coming battle with Bishop Potter.

The whole Anglican communion professes to stand by the undisputed General Councils of the sarly Church, and if she as a communion practices her professions, then she must require those coming to her sitars to come fasting.

Now, these clergy who have signed this famous declaration have left out any reference whatever to the very point at issue, and there lies the singular aspect of the whole matter.

These doctors, priests, and monks are of the High Church school, and most of them are of the very advanced party. There is one name, however, that has been placed there, I fear, at the sacrifice of a full statement that a majority, if not all, of the others would have willingly signed. That is to say, if these scholarly churchmen have taken a stand (as most of them do, personally) in favor of fasting communion, then Dr. Dix's name could not consistently have been added thereto. There is no question but that Dr. Dix holds to fasting communion, and no doubt practises it for himself; but the spectacle to be seen at old Trinity every sunday at the high celebration' would hardly lead the public to understand Dr. Dix's personal views on the subject.

The points the public are desirous to see est-

to understand Dr. Dix's personal views on subject.

The points the public are desirous to see settled are these: Can a clergyman of the Episcopal Church refuse to administer the communion to the congregation at high mass, and can a layman in health and vigor lawfully receive the holy communion not fasting? The answer to both questions is unquestionably, No.

With the exception of Dr. Dix, I believe most of these dectors and fathers who are parish priests take care to see that the law in these instances is observed, as far as within their power lies.

SEPT. 1. 1894.

SEPT. 1, 1894.

The following ds a copy of the declaration and the signatures: The undersigned (without in any way Intendng to question the good faith of those who differ from them) feel it their duty to put on record their entire lack of sympathy with any omissions

from the order provided in the Prayer Book for the celebration of the holy communion other than those allowed by the rubrics. Their conviction in this matter rests upon two founds. tions. First, they could not (even should they deem such omissions desirable) feel justified in departing from what they understand to be the law of this Church with regard to worship, to which, at their ordination, they have solemnly promised to conform. Second, they dis approve of mutilating the service either by the omission of all that portion which precedes the prayer for the Church militant, or by the omission of those parts which refer to the communion of the people. They are of opinion that a service which did not contain the Collect, Epistle, and Gospel, and expressly by words imply a communion of others besides the priest, would be without precedent, and alike contrary to both the Latin and Greek rites; and, while firmly holding that the communion of the priest is quite sufficient for the integrity of the service, and that it is the right of all communicants to assist at celebrations at which, for sufficient reason, they are not prepared to communicate, yet they also hold that primitive practice and the continuous teaching of the whole Church down to to-day point to a communicate, as most in accordance with our Blessed Lord's intention when he instituted that holy sacrament. the omission of all that portio

RICHARD BENSON, S.S.J.E., Student of Christ Church, Oxford. ALORINOS S. CASPET,

Rector of St. Andrews, Rochester, N. Y.
Lecturer Western Theo. Sem. and Chairman of the
Com. on Canons of the House of Deputies.

Monass Dix, S.T.D., D.C.L.
JOHN I. ELESSORY, S.T.D.,
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Grossif McClellar Fiske, S.T.D.,
Bector of St. Stephen's, Providence, R. L.
Professor of Liturgies, &c., Western Theo. Sem., Chicago.

William H. Londenger, S. S.D.,
Cago.

Provincial for America, St. John the Evangelist's

Boston.

Church of the Evangelist's William McGarvey, R.O.

Church of the Evangelists, Philadelphia,
ALFRED G. MONTINER, D.D.

Rector of S. Mark's, Philadelphia,
FREDRING E. MONTINER, D.D.

Rector of S. Mark's, Philadelphia,
Bector of Mount Calvary, Baltimore,
HEXRY R. FERLIVAL, S. T. D.

Rector of the Ch. of the Evangelists, Philadelphia,
ofessor of Eccles, History, Gen. Theo. Sem., New
York. Buperior of the Order of the Holy Cross.

Rector of St. Clemens, A. S. Sharkay,
Rector of St. Clemens, W. Ta, Philadelphia,
Dean of Fro-Cathedral, Springfield,
E. N. Werson,
Rector of Holy Innocent's, Hoboken, S. J.
Journal, M. Lander, S. Roctor of St. Barnabas's, Omnha, Neb.

TYPEWRITER FOR BOOKKEEPING. Writes with lake of All Colors in Books

and on Documents of All Stres. Since the introduction of typewriting mahines and their universal acceptance by the business world, it has been the aim of inventors everywhere to produce a typewriter capable of

use on books of record and on insurance poli-cies and other large documents of varying sizes. In all the attempts that have been made to bring about a practical machine of this character, two obstacles have seemed insuperable, viz.; intricacy and great expense. Both of these barriers have now been overcome by Mr. J. M. Crary, an inventor of this city. For upward of six years Mr. Crary has expended all of his inventive and mechanical energy and many thousands of dollars in perfecting the typewriter, which is now being manufactured and will soon be placed on the market. His first patent on this machine was issued on June 21, will soon be placed on the market. His first patent on this machine was issued on June 21, 1892, and a second patent, scenring complete protection, was granted but a few weeks ago.

Only three of these typewriters have thus far been exhibited, and one of these was seen by the reporter yestersias. It bears but slight resembles to exhibited, and one of these was seen by the reporter yestersias. It bears but slight resemblance to any of the standard typewriters in use, weighing but 10 pounds and being built on simple and compact lines. The keyboard is disk-shaped and contains 80 celluhoid keys. the arrangement of which brings those keys striking vowels and other much-used letters and characters immediately under the hands of the operator. A noticeable feature, also, is the ribbon attachment for writing with ink of any desired color. The removal of a black ribbon, for instance, and the substitution of a real, purple, or green ribbon is accomplished with bethease and ceierity. The machine will receive a lamb of any required with or thickness, will write a line long or short, and is so devised that the distance between lines may be scaled to sait the amount of space at hand or the fatury of the operator.

In this new machine perfectly flat platens, separate from the feed rollers, have been introduced, and where several copies of any manuscript are required, a platen made of brass is used. This gives a hard, unyielding surface for the type to strike against, and the last copy of a degen or fifteen is as plain as the first. If but one copy is to be made, the turn of a hand screw substitutes a hard rubber platen suitable for the purpose. Thus, while this is essentially a book-writing machine, its scape of utility includes the work done be all other typewriters in general, and a single cheet of note paper seems quite as much at home between its rollers as a double surtry ledger.

The price at which this new device will be offered for ashe has not by the been determined upon, but it is certain the considerable prince. THE NEGRO OVESTION.

Southerners Won't Let the Nogroes Co. To THE EDITOR OF THE SUN-SET: The meb sing of a man claiming to be the Rev. Benjamir F. Gaston and a number of other people who were attending a meeting of his in a Georgia town illustrates a peculiar phase of the race problem in the Southern States. Mr. Gaston claims to be a citizen of Liberia, and for some time he has been attring up the blacks in a number of the Southern States by picturing to them the superior advantages of the west African republic over those of the United States as a place of residence. The fact that he has piloted everal parties to the land of promise gives him peculiar hold on the confidence of the blacks the rural districts, despite the fact that he has been denounced as a fraud and a swindler and arrested as such on more than one occasion. His method seems really to be to form small parties, who pay a regular assessment for the purpose of creating a fund with which to enable hem ultimately to get to Africa. Whether he is a fraud and swindler or the re

rerse does not affect in the least the fact that he can stir up the whites as effectively as he can the blacks in any Southern community where he undertakes to induce the latter to leave the country. Anybody can do this. A great many of the Southern blacks want to leave the country, and many of them have been deceived, but there are very few whites who want them to go or will permit them to do so if they can prevent it. They furnish the manual labor of the South, and the farmers especially would be in a bad box if there should be any considerable exotus among them. A man can get himself mobbed in most Southern communities, therefore, who will undertake to advise the blacks to go away. This has happened in Arkansas, North and South Carolina, and Georgia. Senator John T. Morgan of Alabama was roundly abused and denounced a few years ago for introducing and prosecuting a measure in Congress for transporting the blacks to Africa. The Southern editors and farmers would have hone of it.

The peculiar phase of the race problem is, therefore, that, while the Southern whites insist that the blacks are a constant source of political of the Southern blacks want to leave the countherefore, that, while the Southern whites man-that the blacks are a constant source of political and industrial weakness, they promptly resist any and all efforts to get rid of them. It would be interesting to have more light upon this phase of the race problem. T. T. FORTUNE.

TO THE EDITOR OF THE SUN-Sir: Not being man to "rush into print" I am compelled to do so on this occasion. In a late issue of THE Sun I read a speech made by the Hon, C. C. Astwood wherein he denounces Miss Ida B. Wells as a fraud. This statement, coming from a person who has ranked high in diplomacy, might have its effect if not contradicted. I am known in the community as a reputable

business man and have been so known for years, and while Mr. Astwood was playing at politics and office seeking have built up a busine I can and do employ at least a hundred of my people. I therefore think I represent a portion of the colored community who do not meddle politics, but who strive to elevate with politics, but who strive to elevate their race in the only line which will be of a permanent benefit to them, viz., the industrial line, and as one of these I would call Mr. Astwood's attention to the long residence of Miss Wells in Memphis, Tenn., and to the fact that she was driven out of that State because of her centinued advocacy of the rights of her people. She, therefore, did live in the South and knows the Southern problem and is no fraud. As to the lynching of lawless men only, he knows that is not the question. The question is this: That when a white man is arrested for a crime he is tried by the proper tribunal, but when a black man is arrested he is killed without trial. We only ask equal justice without regard to race or color.

or color.

Knowing your fairness to my people, and being a constant reader of your journal for years, I hope that these ideas may not take up too much of your valuable space. I am yours.

JAMES E. GARNER. 143 WEST TWENTY-SIXTH STREET, Sept. 6

OF UNIVERSAL INTEREST.

The Widow's Pension.

TO THE EDITOR OF THE SUN-Sir: Please give me your opinion and advice upon the following: After passing through the border ruffian war, and a very bitter taste of Lecompton prison in Kansas, I made a visit to Portland at the close of 1857, and in the following March started on my return trip, taking with me a lady that I intended to marry on our arrival in Boston, where her relatives lived, and some of our friends who were to accompany us to Kansas. I was told that there was a hitch in the law that would prevent me from being married that day, but earned of a minister that managed to get around the law. His name was Neal. Late in the day we found him at home. He summoned two of his household to witness the ceremony. He told his household to witness the ceremony. He told me that ne would have the certificate ready early next morning. The train was to start early, and by the time the trunks and boxes were attended to it was thought best not to go for the certificate for fear of being left.

We arrived in Kanssa all right and went to farming. When the civil war broke out lenlisted and served under Gen. Lane until I was taken with the rheumatism and discharged while on the sick list, and went home walking on crutches.

while on the sick list, and went home walking on crutches.

If I live until the 15th of October I will be 80 years old. My wife is ten years younger. She not being able to produce a certificate of marriage, would that prevent her from receiving the pension that is lawfully due her at my death? If you think that the above in The Sun would help her, she would save the paper and use it as a kind of ante-mortem statement. Minister Neal must be dead by this time, and Boston has been burned down since then. If need be, could the Boston marriage register he used to prove our marriage if it has not gone up in smoke?

ORLANDO, Orange County, Fla., Sept. 3.

The Commissioner of Pensions at Washington

The Commissioner of Pensions at Washington will give you all necessary information as to the requirements of the bureau for granting a pension. As to the other matter, you would better

Jersey City's Bad Drinking Water,

TO THE EDITOR OF THE SUN-Sic: In THE SUN of the Inst. you publish a denunciation of Jersey City's water supply, the Paganic River, by the Rev. Dr. John L. Scudder. After carefully reading through his re-marks I have only one fault to find with them—they marks I have only one rault to fine with them—they are not strong enough and altogether fail to convey to the minds of your readers the fifthy condition of the river. I am a resident of Passale Bridge, and live on the Bergen county side in East Rutherford. The river runs at the bottom of our lawn. I have, therefore, every facility for noticing the condition of the river at all times, and I can youch for the fact that never a day passes but there is either a thick seum of shoddy or dye, tar or oil, covering the surface of the river. The stench on the banks is positively disgusting, and both in smell and appearance it resembles an open sewer rather than a river.

sitention to the delay caused passengers who transfer from the Ninth avenue line at Thory fourth stress and the strength of the West Name Young, here of the strength of the West Name Young, here of the strength of the Stre

THINGS OF SPORT.

OF JONES'S PICKEREL.

hey're Queer, Even if it Schoold Be a Via-

"Politics and some other things in Westhester county are queer," said Cy real estate man, "but they are nowhere at ide the pickerel in my lake up back of h That lake lan't a very big one, and it is can the heart of the woods, half a mile from her Lake. At one end of the lake is a log mile and wild eranberries grow thick on it. There are pickerel in the lake, and the oildest pickthat ever any one saw. The capacity of the inte in food for fish, especially fish with an appetua equipment such as pickerel have, is limited, and the result has been the development of a pick. erel there that hasn't its counterpart in any

water under the sun.
"I don't know how the pickerel first got in the lake. All the country roundalsont there was owned by the Clapp family for a hundred years. I bought a big slice of it of them, and this long is on it, Lawyer John Clapp of Portchester says he can remember that lake for fifty years and more, and he can't remember when the pickerel weren't in it.

One funny thing about these fish is that there are no small ones among them. Then may have been small ones some time in the post, but they are all gone. The constant skirm and hustle that this race of fish has made to victuals, and the small success they have met with, has not retarded their growth so far as length of body goes or size of head. There are pickerel in that lake over two feet long that you might span as easily as you might a two fort cel, yet their heads would be a credit to a five pound muskallonge. This discrepancy in size of head to girth of body gives my pickerel an uncanny, not to say welrd, aspect that startles one who sees them for the first time,

"And they are queer in other ways. For instance, they pick cranberries. Every fall, as soon as the cranberries are ripe, those pickers! gather the crop. Ask Squire Archer of live Lake road. He knows about it."

"Do Cy Jones's pickerel pick cranberries? No. they don't!" said Squire Archer of the Rye Lake road. "I'll tell you why they don't, Cy Jones hain't got any pickerel. This whole Kensley county was ocean once. The water receded such dealy before some mighty convulsion that raised these hills and dumped the water off. Here and

these hills and dumped the water off. Here and there some was left, though, in hollows. Or Jones's lake is one of those apots. A lot of sea serpent eggs were left behind when the hig waters tumbled away. They hatched out. It is the rosterity of some of these eggs that are in Cy Jones's pond now. Folks generally think they are pickerel, but I know better.

So, I say Cy. Jones's pickerel don't pick cranberries, because he hain't got any pickerel. But what he thinks are his pickerel pick cranberries, because he hain't got any pickerel. But what he thinks are his pickerel pick cranberries, to guess they do. I don't know how they would get through the winter if it wasn't for that cranberry crop on the marshes. They climb the bushes, and I've shot many a one on the cranberry marsh.

Why, Commissioner of Public Works Mike Daly knows this to be a fact. So does Maurice Holahan. How do they know it? Because I told 'em so, many a time.

Daly knows this to be a fact. So does Maurica Holahan. How do they know it? Because I told em so, many a time.

"Do you know Sheriff Duffy of White Plains? Well, some of those things that Cy Jones thinks are pickerel have got a fish pole, a hundred yards of line, and a five-dollar reel of his, Cy Jones had been talking so much about the big pickerel in his lake that Sheriff Duffy went over there one day to beg some of them. He came in here for help an hour later, looking pale. He said he had hooked one of the pickerel, but when he saw it coming out of the water toward him he laid his fishpole on the ground and came away. He sent a couple of mea, up to the lake afterward to get the tackie, but it was gone, pole, reel, line, and all. Those things of Cy Jones's had divided the property among themselves and had quite a mea. Cy Jones said that he'd bet a bottle that he could name the man that stole his fishpole and tackie, but that's all rot. Cy don't want them things he calls pickerel to get a had name. But they got Duffy's fishing tackie just the same.

"But why don't you go ask Ed O'Brien about these cranberry pickers of Cy Jones's? Ed has fooled around a good bit with 'em. He'll tell you a lot about 'em."

"I've never been out after Cy Jones's pickerel

these cranberry pickers of Cy Jones's? Ed has fooled around a good bit with 'em. He'ilt tell you a lot about 'em."

"I've never been out after Cy Jones's pickerel in the cranberry season," said Ed O'Brien, station agent at the Kensico depot, "and so I can't swear that they come out on the marsh and pick cranberries; but it wouldn't be anything strange if they did. Not to me. The fact of the matter is, I never went after Cy Jones's pickerel at all, as I never itked their shape. A fish with a head like an alligator and a body like an esi never struck me as being beautiful. But once when hunting rabbits over by the lake I had an object lesson in what those pickerel can do. I had started a rabbit, and it took a course close along the edge of the lake. A little arm of the lake ten feet wide ran up into the shore in the course the rabbit was following, and the rabbit took a leap to clear it. But he didn't get across. While he was in the air yet up shot one of those pickerel out of the water and caught the rabbit on the fly.
"It hadn't more than struck the water with

"It hadn't more than struck the water with It hadn't more man struck the water with ny game than it was pounced upon by another sickerel, I and a little the hottest fight you ever saw was going on right away between these two pickerel over possession of the rabbit, don't know how the fight would have come out, for I didn't wantto see which was the best fish of the two, but banged away a couple loads of shot at them. That seemed to confuse them, and before they could gather themselves I picked the fore they could gather themselves I picked the rabbit out of the water and walked away. Glancing back, I saw the big heads of these two pickerel sticking way above the water, and the malevolent way they were glaring at me made me hurry up my stumps out of there, I tell you. "I don't think it's queer at all if those pickerel of Uy Jones's come out and gather the cranberry crop on the marshes. I'd think is queer if they didn't."

SAYS HE IS NO HUNTER,

But the Bellaire Man Describes a Hunter's "I am no hunter myself," said D. C. Brandrith of Beliaire, Md., "but if I were you wouldn't find me wasting time among any northern hunting grounds I ever heard of, but I

would make a break for southern Missouri and enjoy myself. I spent four weeks in that region one fall, and I give you my word that I never saw, heard, or read of such abundance and variety of wild game as makes its home in that country and the contiguous parts of Arkansas. The latter are dense wilds, though, and are so well adapted to large game that the bear, the badger, and the wildcat are numerous, and even that savage American beast, the panther, still hunts its prey in these wildernesses.

"The southern Missouri country is more especially favored by small game-wild turkeys, or dys, tar or oil, covering the surface of the avoration steeds on the banks to positively dispatiful and both in smell and appearance it resembles an open sewer rather than a river.

It is a possitive that each year if gets worse. It is a specific to calculate the part if gets worse. It is dangerous to do so. I aroo of case what one day I saw a native hauling into one of the pile who had been in awimning this summer have when it was possible to calculate the recovering and the town your could not find such a thing near it, drinking to as a new will water for cooking and the town your could not find such a thing near it, drinking to as a new will water for cooking and the town your could not find such a thing near it, drinking to as a new will water for cooking near the town of the town of the town have found it necessary to economic, contrary we have found it necessary to economic, outside your water was then a single in the respect to the wash our clothes with to help our way to any improvement. It is washed to give it without of the tolk, and single in matter before the public, and to ask other radius in the proper continued the only way to any improvement. The oligical fills in the fills was in the way of the party and the subject of the public, and to ask other radius in the fills was a summer of the town of th grouse, quail, and rabbits, although there are a great many deer there, so many, in fact, that